/118 cont./

342 ceiling height. It should be noted that all the beams are merely
335 lashed with lianas, /119/ but not mortised. The roof does not rest directly on the corner and side posts; rather, the crossbeams (bīkas) and the rafters (yátkát) are tied to the rectangular, horizontal frame of the roof, and only the latter rests on the vertical posts.

The fourth step in the work is the building in of the ridge beam (dahwāk), together with the rafters, the former being supported primarily by the center post (pwát), usually the only house post that extends vertically through to the ridge. It is not exactly in the middle of the longitudinal axis of the house, but somewhat to the side of it, in the place where the two rooms of the house are partitioned off. Here it serves at the same time as a wall post. The horizontal purlins (kwīnt), which are lashed to the rafters (yátkát) one above the other about 20 centimeters apart, are the only part of the house frame that is not of wood, but instead they consist of a type of reed (karís). The roof (yátominyē) is covered with sugar-cane leaves (nyčia éts) by proceeding from the bottom up and hanging the leaves over the purlins in such a way that the tips lie on top and the lower parts show on the outside. Finally one or two ridge purlins are laid over the still open ridge, and an even layer of sugar-cane leaves is spread crosswise over this. The elevation thus formed provides an exit for the smoke at the two gable ends of the house. The ridge covering is protected from blowing away by two poles placed over it (Ill. 162 /see p. 272/).

342 A newly built house (yátūse) lasts about 15 years. In be-
● 356 tween, however, the roof must be repaired several times.

On entering a Paez house one is assailed by a sweetish odor
574 of fermentation arising from the chicha, somewhat like that at
576 grape-gathering time in the houses of the German winegrowers'
[273] villages. Before entering, one opens the door (vitc) of the house and calls out in a questioning tone, "payoét" (I should like to enter); from the interior there comes back, "mkāč" (sit down). When no one is at home, the door is usually tied shut with a small piece of bast. Sometimes even this is omitted, for no one

/121 cont./

372 In case the fire should go out, which happens very rarely, the men, if they have no matches, know how to make fire by striking the blade of the iron machete with a stone and catching the sparks in the dry tinder of expressed sugar-cane. To fan this or a dying fire the hat is used as a fire fan, instead of a special fan. A few times I also saw a reed tube (yotá) about 50 centimeters long, which is blown into with the mouth and which thus acts like a bellows.

352 [854] [513] [286] Infants do not as a rule sleep on the floor, but in hammocks (máka), which, however, as the name indicates, were not originally Paez. Nevertheless all the men know how to make them out of agave fibers, which is done with the same knotting technique as in the manufacture of nets for bird hunting.

415 [286] [353] [273] Moreover, a few bags (yáha) made of agave fibers, which contain beans, maize, or other supplies, hang on the wall posts. Arracacha lies on the floor. For drinking chicha, which is allowed to ferment in large, hollowed-out tree troughs, calabashes (tóka) are used, but they are plain and undecorated. Cracked calabashes are sewed with a waxed agave thread (Fig. 25 /see p.253/). The calabash gourd is grown in the house garden /122/ of every family; its meat is inedible. Furthermore, an oval or rectangular grindstone on which maize is ground with a smaller hand-stone is found in every household. It usually lies on the floor in a corner of the house, but sometimes it is set about one meter high on two forked posts.

[249] 42 352

412 415 264 [322] [177] Meals are taken with wooden spoons (todšá'tc) off of wooden plates (bič), which are carved by the Paez themselves (Fig. 27 /see p. 253/). Aluminum or enamel bowls were rarely encountered in Calderas. Plates and mugs of aluminum were therefore always coveted gift articles, along with kitchen knives, needles, safety pins, matches, and salt.

356 515 Cleanliness within the house is surprisingly great, considering that the Paez wash their bodies but seldom and their hands only when they are "very dirty." This is the case when a person has been working in a burned field and has cleared away the sooty, burned tree trunks and the burned underbrush. The house

The house

/122 cont./

●356 824 [825] is swept by the women every day with a broom (ctábando) consisting of shrubs of the pšánga plant. This plant at the same time drives away fleas. The rubbish is swept out of the house in such a way that even the entrance is clean.

351 417 [231] All around the house and surrounding it at some distance either a fence is erected or a ditch dug about one meter deep, within which the poultry and usually the pigs and sheep are kept. In Calderas, where, because of the low temperature, bamboo [137] no longer grows, the fence is made of wood obtained from the [313] natural growth when a piece of land is burned off. Stakes are driven vertically into the ground at intervals of about two meters and the interspaces filled with small tree trunks, branches, and twigs up to a good meter in length, lying horizontally. Climbing over this fence is done with notched tree trunks or bamboo stalks placed obliquely against the fence as a ladder. Similar notched tree trunks also serve as ladders in the houses (Ills. 168 and 154 /see pp. 274 and 268/).

514 There are no privies. On account of the isolation of the houses, however, it is never difficult for the Paez to find a place off in the brush or in the forest. We never found the paths 264 and the vicinity of the houses soiled with filth. The Paez showed [442] the same tact in eating and at other gatherings. We never experienced smacking of lips or belching, even though their eating habits are somewhat crude, for, lacking spoons, they are in the habit of simply shoving their food from the plate into the mouth with the fingers.

/123/ 2. Clothing and Ornaments

291 The Paez today wear clothing covering their upper and lower bodies. In ancient times, according to the reports of chroniclers, some of them were said to have worn small cotton cloaks, although the majority of them "went about naked, even in the cold mountains" (cited by Hernandez, 1944, p. 191, [302] from P. M. Rodriguez, 1684). They were also said to have painted their bodies with color and to have made imprints on them with stamps,

1: Nachtigall--298 E-5 (1952-1953) 1955 SC15 Paez SC15

/CXX cont./

Ill. 153. The shaman Cerbeleõn Niunda with his wife. Around his neck hangs the fiber bag with the medicinal herbs.

Plate LXXXI

Ill. 154. A man of Santa Rosa in front of his house. In the background a ladder cut out of a bamboo.

Ill. 155. Our interpreter, Victoriano Piñakuẽ, in Colombian clothing.

Plate LXXXII

Ill. 156. The Paez customarily builds his house in the midst of his fields on his own property, sometimes only for the period of a harvest. The planted field is enclosed by a fence.

Plate LXXXIII

Ill. 157. A dwelling in the midst of a newly cleared field. The small annex at the left serves as a storage room for chicha.

Ill. 158. A rectangular field-hut built for the period of a harvest. The walls are made of maize stalks, the roof is covered with sugar-cane leaves.

/CXXI/

Plate LXXXIV

Ill. 159. Hip-roofed house, the roof of which is repaired with sugar-cane leaves. In front of the house the sugar mill, over which the expressed canes are hung to dry. To the left, as an annex, the menstruation hut. Behind the house, vegetable bananas.

Ill. 160. Framework of a dwelling, made of bamboo.

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

They represent the primitive type of habitation, the agglomerations being the result of the efforts of the missionaries. 342 [177]

The villages are generally in the open grazing districts at the bottom of the valleys, on side plateaus, or on broad ridges. They are not compact in the common sense of the word, but consist of isolated groups of houses, the approximate common center of which is often indicated by the whitewashed thatch-roofed church (plate v). 361

The walls of the permanent houses are made of a kind of *bajareque*, i. e., a skeleton of canes filled in with clay. In the better homes the interior is divided into two or more rooms, usually very small, with a hearth in the middle; but oftener there are no interior partitions, the dwelling consisting of a single square apartment. In every case that came under my observation the interior was very untidy. 342 353 [354] [356]

The Indians openly objected to our entering their houses, hence I could gain only casual glimpses of their domiciles, the furnishing of which seems to be an imitation of that of the dwellings of the few Spanish people living among them or in the immediate neighborhood. 352 123 177

Outside the houses they generally have a cane-crusher of primitive type, with horizontal smooth cylinders moved by means of levers at each end. A loom and a grinding stone are also seen occasionally under an adjacent shelter (plates IV, 1, and VI, 2). 407 286 412

There may often be seen, either about or inside the housse, very large jars used as receptacles in the elaboration of the chicha. These utensils seem to be almost the only survival of the ancient earthenware industry. The smaller pottery vessels which were seen occasionally had been taken from old graves. 415 [192]

Each group of houses, in which several generations of a single family dwell, is surrounded by a small enclosed field, planted with sugar-cane, plantains, oranges and other fruits, and greens and roots of daily use. The garden enclosure is formed by a ditch, inside of which is a wooden fence or a stone wall, the latter often crowned by a hedge of maguey (*Furcraea*), lechero (*Euphorbia*), borrachero (*Solanum*), and other bushes. 351 [592] [247]

1 [See plate facing P. 317 — Analyst]

2 [See plate facing P. 320 — Analyst]